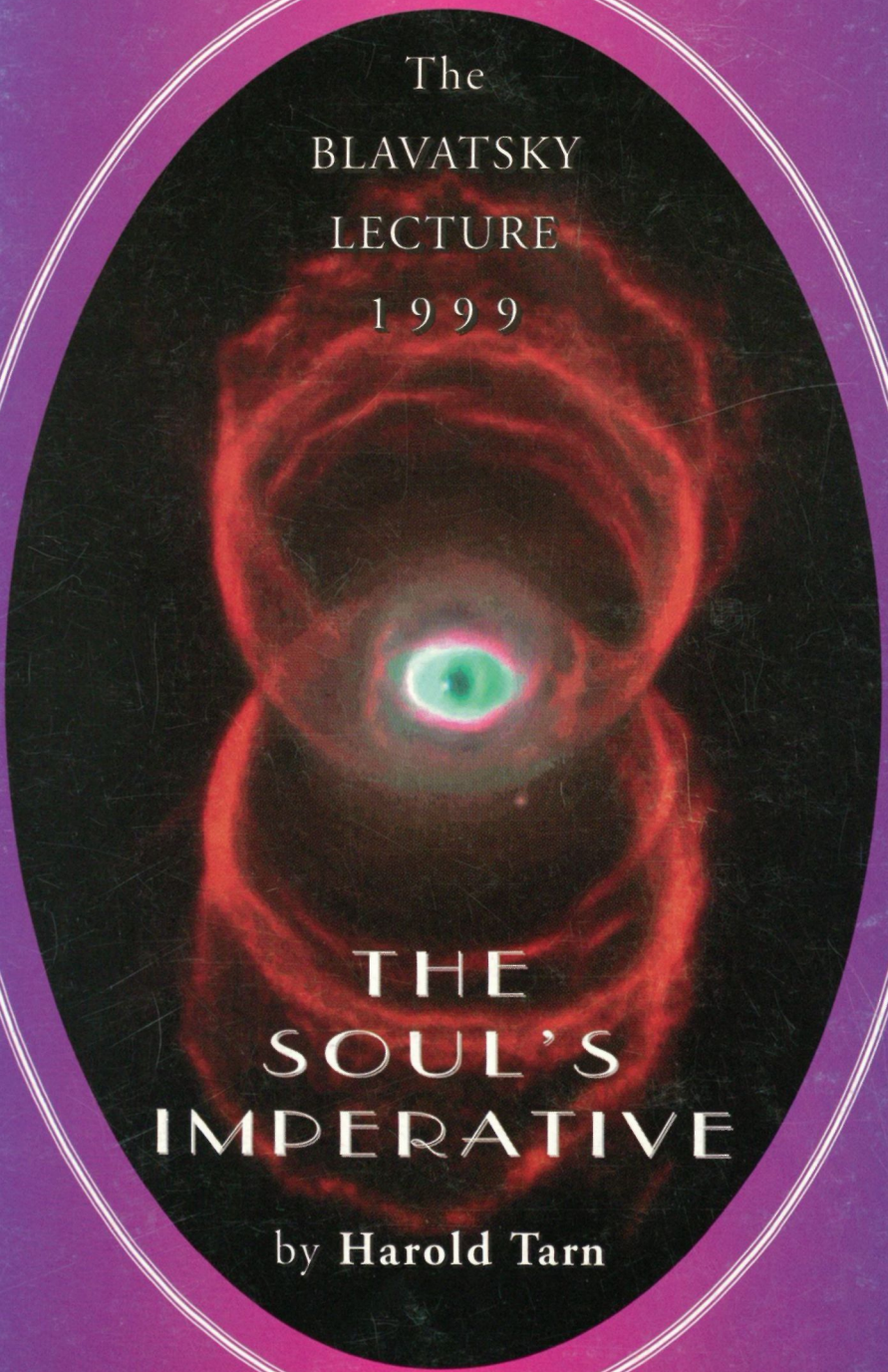
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THE SOUL'S IMPERATIVE

by **Harold Tarn**

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THE SOUL'S IMPERATIVE

An Introductory Paper on Evolution

as affirmed in *The Secret Doctrine*

Harold Tarn

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FOREWORD

The subject of this book is the most fundamental of all Nature's processes. They are all subsidiary to this central theme. The Ancient Wisdom states that the One Life has no attributes but one - **Ever-Becoming**. However, Life can be regarded as the dynamism in the whole cosmic process. It is immutable and therefore cannot become anything.

To manifest, Life must assume vehicles through which to operate at every level. These vehicles are all lives, units of Life, operating at the most spiritually ethereal level down to the objective physical level. Not only, however, is life ever-becoming, it has a progressive direction for the countless lives of infinite variety that it operates in and through. These range from the simplest imaginable, most elementary or fundamental forms as expressions of the One Life. Each of these forms has some characteristic quality, and these forms by aggregation comprise vehicles of ever- increasing complexity and magnitude as the "ladder of life" is ascended.

The Ancient Wisdom says that because everything in its way is an expression of the One Life, there is no dead matter, however appearances may seem to show otherwise. Physical atoms which compose the physical elements of all the substances that comprise the mineral kingdom are by this science assumed to be individual lives. These atoms combine to form the host of chemical compounds, leading eventually to formations that become recognizable as life as we know it, with man's physical body on this planet as the ultimate expression of life in terms of this process.

Every physical life has six inner invisible 'principles' i.e., lives in subjective realms of existence such that the higher lives ensoul the forms in the next realm below them. The three highest realms are divinely spiritual. The next two below that equate to a mental-emotional complex, a personal psyche or soul, with two others closely related to the physical body. Man is therefore inherently a divine being with the three highest principles quickening or animating all the lower principles .

This process of soul development is universal; it is the mechanism for ever-becoming. It operates throughout the Cosmos. The process is one of a continual tendency towards perfection, by stages. It is important to realize that the goal of this graded process towards perfection ever recedes, however high the level of development achieved; perfection in manifest form is unattainable.

It follows from the above that any vehicle of life is itself composed of lives which are also on the evolutionary journey at their respective levels. Every stage is cyclical, there is no uniform upward progression. Cycles succeed cycles and each cycle proceeds on an axis which is itself a cycle, with later cycles always further up the scale of development.

This process of Ever-Becoming as it applies to man is the means of his soul's development; it takes many millennia and many hundreds of ever-rising cycles of existence to transcend the lower realms and reach the higher. The process of reincarnation is the means of this cyclic evolution.

The ***Soul's Imperative*** then is both the urge to persist in this ever-perfecting journey and also the means of achieving full fruition by cyclical stages over many aeons.

Geoffrey Farthing

INTRODUCTION

These are stimulating days for the students of the perennial Wisdom and orthodox science, alike. Age-old topics such as the origin and fate of the Kosmos, the nature of consciousness and of the human self are now being tackled by scientists with increasing determination. Remarkable discoveries are being made hourly that are revealing a universe of elegance and awesome majesty - but this scientific universe is restricted to the physical plane.



THE GREAT NEBULA IN ORION *photo: Yerkes Observatory*

This impressive nebula is believed to be greater in dimension than the whole solar system.

It cannot be compared to the multi-plane vistas unveiled (partially only at the end of the 19th century) in the Ancient Wisdom by mystics and sages throughout thousands of generations. This doctrine is not a belief-system in the normal sense of the term.

Conventional science will probably never accept this last statement, although it is important to realize that the gap between the orthodox and occult sciences must always narrow, because they both treat of the same universe but view it from different angles - indeed natural science has confirmed many of the statements in the Ancient Wisdom.

There are, however, still many areas where the gap between the scientist and the sage is vast. Chief among these is perhaps the assertion that there are several planes and sub-planes of reality, together with the teachings on the true origin and goal of humankind. Both are of immense importance to our well-being.

The mind-sets of materialism and rationalism, nevertheless, hold the majority of us in a merciless grip. Truly, this Ancient Wisdom, or **Theosophy** as it is known by some - casts a flood of light on not only who or what we really are - but

assigns to man his rightful place in the scheme of the universe and shows that *Nature is not a fortuitous concurrence of atoms.* (1)



Albert Einstein had this to say on the problem of creating a "Theory of Everything":

Nature shows us only the tail of the lion.
But I do not doubt that the lion belongs to it
even though he cannot at once reveal himself
because of his enormous size.

This is equally true of Theosophy, perhaps even more so, because H. P. Blavatsky says that

The Secret Doctrine is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century. (2)



ESSENTIAL POINTS

The following extracts are crucial to a basic understanding of the Wisdom teachings on evolution:

> *The Eternity of the Universe in toto as a boundless plane; periodically the playground of numberless Universes incessantly manifesting and disappearing.* (3)

> *The fundamental identity of all Souls with the Universal Over-Soul, the latter itself being an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul - a spark of the former - through the Cycle of Incarnation (or "Necessity") in accordance with Cyclic and Karmic law, during the whole term.* (4)

> *The Secret Doctrine teaches the progressive development of every-thing, worlds as well as atoms; and this stupendous development has neither conceivable beginning nor imaginable end. Our 'Universe' is only one of an infinite number of Universes, all of them 'Sons of Necessity', because links in the great Cosmic Chain of Universes, each one standing in the relation of an effect as regards its predecessor and being a cause as regards its successor.* (5)

Here, it is essential to realize what it is that actually progresses. This is the **Monad** or monadic essence as defined and used in the Wisdom. In brief it is life manifesting as the essence of **Being** (all beings and things) in all that comprises our Cosmos. It is **universal dynamism**. (6)

Further, it cannot be over-emphasized that there are close correspondences between the structure of a universe, a solar system, a planet - and everything on or in that planet, including man.* The component parts are called "principles" - listed on the facing page. (7)

* 'As it is in the Macrocosm, so it is in the Microcosm.'

THE HIGHER TRIAD - THE IMMORTAL CONSTITUENTS

ATMAN	-	The Divine Spark (The Monadic Essence)
BUDDHI	-	The Discriminating Principle
MANAS	-	The Mind Principle

THE LOWER QUATERNARY - THE MORTAL CONSTITUENTS

KAMA	- The Desire Principle	*related to*	Universal Sakti (Will Force)
PRANA	- The Life-Principle	*related to*	Fohat (Universal Vital Force)
LINGA-SARIRA	- The Model Body	*related to*	Akasa (All Pervading Spiritual Essence)
STHULA SARIRA	- The Physical Body	*related to*	All the Kingdoms of Nature

The preceding table illustrates and quotation #7 emphasizes the number seven and the Septenary Law. **Nature is septenary in ALL her aspects**

Everything in the metaphysical as in the physical Universe is septenary. (8)

and

Seven is the perfect and sacred number of this Maha-Manvantara of ours. (9)

(See CW 12, p694, on the seven-leaved lotus, the 'Saptaparna' and its connection with the heart, the abode of 'Spiritual Man').

Esoteric Philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings. (10)

In other words...

Everything is endowed with a consciousness of its own kind and on its own plane of perception. (11)

Every form on earth and every speck (atom) in Space, strives in its efforts towards self-formation to follow the model placed for it in the 'Heavenly Man' . . . its (the atom's) involution and evolution, its external growth and development, have all one and the same object - man; man, as the highest physical and ultimate form on this earth; the Monad, in its absolute totality and awakened condition - as the culmination of the divine incarnation on Earth. (12)

[If one interprets man as the personality or "lower self" - a common error - then confusion and misunderstanding is bound to result. Worse, it can lead to the 'worship of the personality' - arguably one of the most crippling emotional disorders of modern man.]

This last quotation (#12) contains two statements of immense importance to man - in every age. Firstly - that the ultimate goal of every thing on this planet is membership of the human kingdom - a statement fiercely contested, even derided, by the majority of scientists today. Secondly - that man has a **divine origin**, whereas the dominant mind-set of the day is that man evolved from the primates. Evolution, says science, is from the bottom up - from matter to mind. Theosophy says the opposite . . . **consciousness is primal** . . . and evolution works from the top down - and back again.



PITHECANTHROPUS MAN
This early man is believed by some scientists to have evolved from the 'apes'.

Indeed, the SD (the Ancient Wisdom) underlines this last by asserting that

> *There is no such thing as a Monad other than divine . . . and consequently having been, or having to become, human. (13)*

It would be difficult to find more important statements relating to our human condition anywhere else in literature.

Armed with these fundamental statements, the student should be in a better position to proceed with confidence towards a more detailed study of the coming into being of a solar system and the hosts of entities that comprise it. The following statement by Albert Einstein is perhaps appropriate here.

> *The most beautiful and deepest experience a man can have is the sense of the mysterious. It is the underlying principle of religion as well as all serious endeavour in art and science. He who never had this experience seems to me, if not dead, then at least blind. To sense that behind anything that can be experienced there is a something that our mind cannot grasp and whose beauty and sublimity reaches us only indirectly and as a feeble reflection, this is religiousness. In this sense I am religious. To me it suffices to wonder at these secrets and to attempt humbly to grasp with my mind a mere image of the lofty structure of all that is.*

THE SOLAR SCHEME

The Solar System - defined by Blavatsky as the Macrocosmos *(14)*, to include all seven Planes* - emerges periodically from the Plane of subjectivity into the Plane of objectivity. It is an emanation, an unfolding, which means that everything in the Cosmos exists already before it becomes.

Nothing is created, but is only transformed. (15)

The student must always keep in mind that this and every system is a **living entity**, composed of hosts of beings which provide the structure, qualities and governance of the system and its sub-units - such as a planet, for example - and these various groups of living beings constitute a **unity** in which every component is intimately related to every other. *(16)*

These hosts are the "Hierarchies of Beings", the framers and shapers of this manifested system, those that control and adjust evolution. The chief groups are:

i) **The Ah-Hi**, the collective Hosts of spiritual Beings who are the vehicle for the manifestation of the divine or universal Thought and Will. *(17)*

ii) **The Lipikas** . . . the Scribes and Recorders of every act and thought of man, of all that was, is or ever will be, in the phenomenal Cosmos. *(18)*

iii) **The Builders and the Architects** who rebuild every system after its period of rest. *(19)*

iv) **The Spirits of the Elements**, (see below) the **Elementals**, "centres of living energy", entities that occur in the three kingdoms that precede the mineral in our physical world

some of surpassing wisdom, some of horrible malignity, some hostile as fiends to men, others gentle as messengers between earth and heaven. (20)

Again

They are the operative powers in the Cosmos and without them matter would be unresponsive, insentient, inactive. Moreover, they are subject to the higher intelligences listed above. (21)

Accordingly

From the One Life formless and Uncreate, proceeds the Universe of Lives. (22)

and

It is through and from the radiations of the seven bodies of the seven orders of Dhyanis, that the seven discrete quantities (Elements) whose modern and harmonious Union produce the manifested Universe of Matter, are born. (23)

* The term Microcosmos is applied to man, thus stressing the correspondence between the two.

Put in another way, from

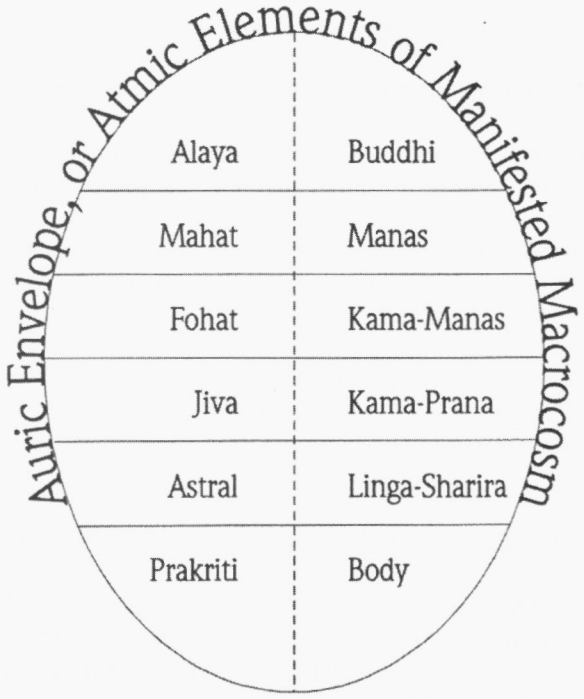
. . . primal centres of Forces . . . that develop later into the great Cosmic 'Elements', now divided into the many sub-elements known to science. (24)

unfolds the Great Scheme of Planes (modes of consciousness), suns and planets, "gods" and man - all "lives" in different rank and state (*see DCM p27 bottom paragraph*). Each scheme is a child of a former scheme . . . as is every sub-scheme, down through man and to the atoms themselves. Further

. . . every diamond, every crystal, every plant and star has its own individual soul, besides man and animal . . . there is a hierarchy of souls from the lowest forms of matter up to the World Soul. (25)

The following diagram may be found useful at this stage :

Cosmic Planes and Human Principles



Definitions

Atman	-	the innermost essence of the individual as well as the universal.
Alaya	-	the Universal Soul or Self of all beings.
Buddhi	-	direct perception, intuition, understanding.
Mahat	-	Universal Intelligence and Consciousness.
Manas	-	mind, to think.
Fohat	-	cosmic dynamic energy.
Kama-Manas	-	lower mind, desire mind - personality.
Jiva	-	the life force, to vivify.
Kama-Prana	-	the living spirit associated with a vehicle.
Astral	-	first type of matter, more subtle than the physical.
Linga-Sharira	-	subtle body, matrix of the physical.
Prakriti	-	original substance or matter in manifestation.
Body	-	the physical vehicle.

The Auric Envelope is the egg shaped invisible seven-part force field surrounding man, animal, plant and mineral. *(26)*

Bearing in mind that . . . *Truth arises from within ourselves* (*Paracelsus*, Browning), the following extract is taken from *The Key to Theosophy* - p100, Bowen notes - p10 or complete in DCM - pp25,26, as a cautionary note:

In the everyday world of physical phenomena perceptible by the senses, we easily classify objects into their various categories. Such an approach is inappropriate when we are considering realms of being that are entirely out of the reach of the senses and remain, for the most part, beyond our experience. When, in the 1880's, Mme Blavatsky's Teachers began to give out information about the esoteric system - for the first time in English - they had first to find an appropriate vocabulary to refer to phenomena of the hidden worlds completely unknown to western philosophy. Our ordinary vocabulary is adequate for dealing with experience in a three-dimensional world and in serial time [past, present and future]. The literature of Esoteric Science must of necessity use this same vocabulary to describe the realities of a totally different order of existence. It would be unwise therefore to treat the information given as though it applied to concrete phenomena similar to those of the objective world of daily experience. Our Universe is one integrated whole and functions as such, not as a magnified layer-cake with a sponge base,a filling of cream and jam and a topping of chocolate and nuts. Similarly, a human being is a single entity, the various principles being but "aspects and states of consciousness . . . [Man, the] one real man, [is an]

embodied Consciousness . . . enduring through the cycle of life and immortal in essence, if not in form".

Furthermore, Mme Blavatsky went on to explain that the mode of thinking required in the study of *The Secret Doctrine* was

. . . what the Indians called Jnana Yoga. As one progresses in Jnana Yoga, one find conceptions arising which, though one is conscious of them, one cannot express nor formulate into any sort of mental picture . . . This is the time to be on guard and refuse to be deluded with the idea that the new-found and wonderful picture must represent reality. It does not. As one works on,one finds the once admired picture growing dull and unsatisfying, and finally fading out or being thrown away. This is another danger point, because for the moment one is left in a void without any conception to support one and one may be tempted to revive the cast-off picture for want of a better to cling to. The true student will, however, work on unconcerned and presently further formless gleams come, which again in time give rise to a larger and more beautiful picture than the last. But the learner will now know that no picture will ever represent the TRUTH. This last splendid picture will grow dull and fade like the others. And so the process goes on, until at last the mind and its pictures are transcended and the learner enters and dwells in the world of NO FORM, but of which all forms are narrowed reflections.

[Jnana is knowledge, the yoga is the requirement of true knowledge]

Again, Mme Blavatsky was at pains to point out that

There are seven keys to the large entrance door . . . (to the mysteries). (27)

. . . each key must be turned seven times . . . (28)

and to cap it all, hinted that all keys are not yet available! (29)

Also there are *Seven keys to all Allegories*; (30)
Blavatsky defined these as astronomical/physical or physiological/metaphysical/ anthropological/astrological/geometrical/mystical, symbolical, numerical.

Every system - great or small - has a period of activity followed by a period of rest, called **Manvantaras** and **Pralayas**, respectively. Thus there are universal, solar and minor Pralayas and Manvantaras. (31)

Again, each **Globe** - whether sun or planet - is septenary in nature (32) and

. . . every completely matured Sun-star having, like in our own system, several companion planets. (33)

It follows that

There are . . . innumerable manvantaric chains of globes bearing intelligent beings - both in and out of our solar system - the crowns or apexes of evolutionary being in their respective chains, some - physically and intellectually - lower, others immeasurably higher than the man of our chain. (34)

Further, there is no exception to the statement that

every entity lives its life, or exerts its influence, within the sphere of a greater being. Just as our globe [one of a chain of seven, six invisible - see diagram below] and its Watcher is subservient to a greater being . . . the Lha of the whole Earth (Terrene) planetary chain . . . so this great Planetary Lha is subservient to the Solar Lha. In its turn, the Solar Lha (Logos) is subservient to a still greater Solar Being. (35)

[A Watcher is the chief or head of a system. A Lha is a Tibetan term for a supervisory class of highly evolved beings, of which there are many grades.] (36)

Many scientists are now talking openly of an unfolding universe, a co-evolutionary system where large and small structures evolve together as a whole and where there is a growing sense of its being planned and directed. This is in marked contrast to those who are convinced that life has developed by pure chance, where man, for example is a *wildly improbable evolutionary event well within the realm of contingency.* (*Stephen Jay Gould*)

Here are two recent quotations taken from *The Spirit of Science* (Floris Books 1998).

. . . genes and all the other biological mechanisms in our bodies and every other body are really servants. The mechanisms, which mechanistic biology thinks are the masters, are really the servants. They are under instruction, so to speak, to create pathways . . . the universe and life, I believe, are not evolved from the lesser to the greater , but rather the mechanisms (the lesser) are pliable and plastic and adaptable. They respond to a higher life principle of some sort, to manifest systems of interlocking phenomena. Evolution is really unfoldment governed by a higher dimensional ground than matter or the human mind. (p123 - *Glen Schaefer {A Holistic Philosophy of Nature})*

It seems to me that the whole of creation has an amazing tendency to self-organization. I suggest that it no longer makes sense to draw hard and fast distinctions between the living and the non-living. The same kind of physical and chemical processes take place in both. And there is no reason why life elsewhere should not be based on silicon or liquid helium or even

clouds of radiant energy. The only distinction that makes sense of any kind any more, is that of between disorder and order. The only measurement worth making now, is the quality and quantity of information embodied in that order, encoded in the system. Viewed in this light one has to say the crystals are alive, that stones have memories. All matter, when one gets down to fundamentals, is not inert but alive and active and inherently biological. It responds to a force that stands the second law of thermodynamics on its head. We are all part of the same fabric, interacting parts of a self-organizing universe, dancing to the beat of the same great drum. All we have to do is to listen, it is there. (p182 - Lyall Watson, {The Biology of Being: A Natural History of Consciousness}).

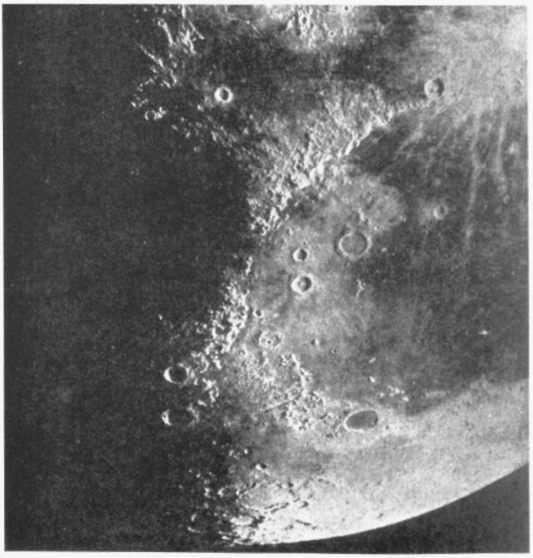
THE TERRENE SCHEME

This is our chain of Globes, and what follows is an outline of their formation, status and history. And here comes a wonderful teaching . . . that the planetary Lhas, who are especially linked to Earth, seven in all, assisted in, or are responsible for, the building of the **Earth Chain**. One of the seven

> *having especial surveillance of one of the seven globes of the Terrene Chain, as well as one 'watching over' one of the Seven Races of our Earth (Globe D). (37)*

These are the so-called "seven sacred planets" viz. Sun, Jupiter, Venus, Saturn, Mercury, Mars and the Moon of the Earth.

The word "planet" here is used in the special esoteric sense just given, in that these are the Lhas who have particular responsibilities to the Terrene Scheme. This teaching is the esoteric basis of the occult science of astrology. Students wishing to pursue this area may find it useful to begin with a study of the Rays. *(38)*



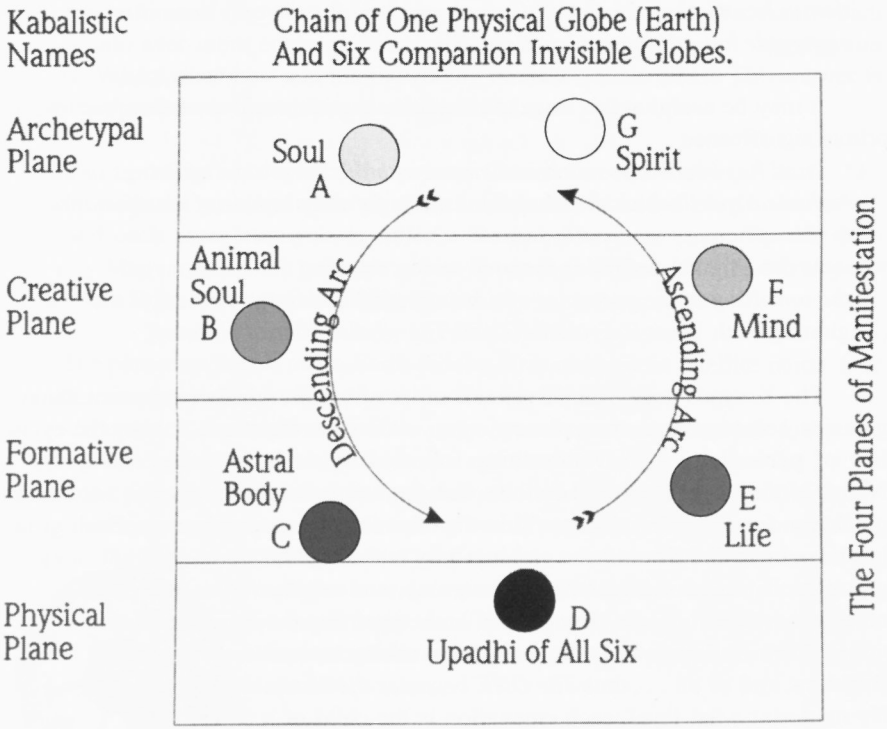
THE EARTH'S MOON
merely the 'shell' of a former home for 'intelligent' life

Likewise, this planet (D) with its six invisible companion Globes (The Earth Chain) act

> *In the capacity of a Sacred Planet along with six other Planetary Chains of seven globes each, in assisting in the building of ANOTHER SYSTEM OF SEVEN GLOBES (39)*

which will comprise another planetary system.

The diagram below is a pictorial representation of a Chain of Globes, showing the correspondence between each Globe and its comparative human principle. *(40)*



Uphadi is a body, a vehicle.

Although there are seven cosmic planes, the whole stupendous drama of global and human evolution is enacted on the four lowest, the higher three (not shown) being inaccessible to human intellect as developed at present.

Each Plane, and their associated Globes, is denser, i.e., more material than its superior 'above'. The student must always bear in mind that any diagram is purely symbolic - thus although in actuality the companion Globes are united in a very special sense, they are not of the same grade of matter as this Earth - Globe D, the only one within our means of perception.

Evolution proceeds from above downwards in increasing materiality, shown on the diagram by the arrow of the descending arc - spirit into matter - then reversing in the physical plane, where everything gradually becomes less dense, more spiritual, as shown by the ascending arrow.

> *It is on the right comprehension of the primeval Evolution of Spirit-Matter and its real essence that the student has to depend for the further elucidation in his mind of the Occult Cosmogony, and for the only sure clue which can guide his subsequent studies.* (41)

It may be useful at this stage to remember that the word evolution has lost its primal significance

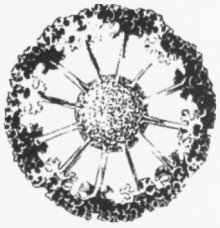
> *. . . and has become so much associated with the 'form side' of beings or the 'vehicle aspect' which the Monad must don for the purpose of manifestation in this sphere.*

whereas the original definition is much wider, meaning

> *the unrolling of the potencies of a being's selfhood.* (42)

[Beginning with *What is Evolution?* and *The whole order of Nature.*]

The Kosmos itself - and every one of its sub-units, whether galactic clusters, galaxies, solar-systems, suns, planets, man . . . down to the atom . . . obey the **cyclic law of periodicity** - an Outbreathing followed by an Inbreathing, a Day and a Night, of the Great Breath. It follows that there are successive ages . . . solar and planetary, for example . . . one within the other, all in groups of seven. Each group has its **primordial Seven**, who are, in a very real sense the group itself, i.e., this hierarchy IS the group, and not the other way round . . . and they lay the archetypal foundations. Then follow other entities, the **Architects and Builders**, and so on . . . thus *The ONE becomes the Many.* No matter at what level, each emanation is the child of a former group, in a sequence without beginning or end.



A MINIATURE WORLD
A virus as seen through an electron microscope

Again - each entity was either a man, of whatever shape or form, on other worlds or preceding Manvantaras . . . or is on its way to becoming one. Because

> *. . . every atom in the Universe has the potentiality of self-consciousness in it, and is . . . a Universe in itself , and of itself. It is an atom and an angel.* (43)

It is beyond the scope of this synopsis to deal in any detail with any scheme other than with the septenary group of globes which include this Globe - the so-called Terrene Chain and Planetary Manvantara. Moreover, it cannot be over-emphasized that the unfolding procedure - at any level - is basically the same.

Each Monad [the essence of the ONE] of whatever rank, is a Life on a cyclic journey, expressing itself as a combination of forms from the planes from within which it operates. Thus there are two aspects . . . life and form . . . subjective/objective . . . eternal/transient . . . ever changing . . . evolving . . . *ever-becoming* (see *The Occult Way* by P. G. Bowen, where on p24, Life is defined as *an unconditioned compound of Consciousness, Energy and Substance*). In the case, say, of a Planetary Builder - a member of the Causative Hierarchy - he evokes dormant hosts of lives from within himself (they are part of him just as the heart is part of a man) which develop into ever more complex forms or vehicles of substance - an aggregation of lives. Where does he - and his indwelling entities - come from? The answer is simple but profound - from the parent Chain.

The last diagram depicted the present Chain of seven Globes, A to G. The monadic hosts in rank and state progress in sequence round these Globes seven times and each complete cycle is called a **Round**. There are seven Rounds in a Planetary Manvantara, with intervals of rest between each Round (called Pralayas). The present Round on our Earth is the Fourth.

The planetary parent of the Earth (Globe D) is our present satellite moon. Our parent Chain is therefore referred to as the **Lunar Chain**. For

> *. . . Every such chain of worlds is the progeny and creation of another, lower, and dead chain - its reincarnation so to say. (44)*

. . . and the process of transition from a chain to its successor is described thus

> *. . . when the seventh and last Round of one of such rings has been entered upon, the highest or first globe 'A', followed by all the others down to the last, instead of entering upon a certain time of rest - or 'obscuration', as in their previous Rounds - begin to die out. The planetary dissolution (Pralaya) is at hand, and its hour has struck; each globe has to transfer its life and energy to another planet. (45)*

The building of the new Globes, in sequence as shown, is in reality, a transfer of classes of **principles** - which are classes of entities at various stages of development - enfolded within each other and evoked when their time has come. Note the correspondence between this process and that of a man awakening in the morning after a nights sleep and that of the reincarnation of an Individuality to a new life. (see SD II, p306).

Again, the words energy and life are used in the last quotation . . . but energy is Matter in motion - movements inherent in the duality of spirit/matter. The Mahatmas are quite clear here, stating that

> *. . . it is one of the elementary and fundamental doctrines of Occultism that the two are one. (46)*

and

> *. . . We believe in MATTER alone . . . with its unceasing motion which is its life. (47)*

Motion is a fundamental feature of existence. It can now be seen that energy is Consciousness in creative motion, for

> *Matter is Eternal. It is the Uphadi (the physical basis) for the One Infinite Universal Mind to build thereon its ideations. (48)**

A Tibetan has spoken of *All things as aggregations of atoms that dance and by their movements produce sounds. When the rhythm of the dance changes the sound it produces also changes. Each atom perpetually sings its song and the sound at every movement creates dense and subtle forms.* (From *The Tibetan Journey*, Alexandra D. Neal).

From all this comes the fundamental conception that there is One Substance, called primordial Matter, which when a fraction {*Having pervaded this whole universe with one fragment of Myself, I remain - (Gita X 42)*} comes into manifestation - a universe, for example - are **primal atoms** which manifest firstly as seven great cosmic Elements, themselves differentiating into myriad forms, constantly changing in each Round. One such secondary development on this physical Sub-plane are the present elements now known to science. *(49)*

Four of these Elements - in their primal state - are known as Fire, Air, Water and Earth, but these bear little relation to their meaning today, underlining the fact that our Globe, comprising all of its kingdoms of Nature, was vastly different then from what it is now and indeed it changed substantially in each Round, at critical stages within a Round. One Element is developed in each Round - but a more detailed description is given in the above sources. *(49 & 50)*

Attention must now be drawn to the kingdoms of Nature, of which there are seven main classes. They have been described as waves of evolving life, although the *Mahatma Letters* tells us that other and innumerable chains of Globes and other solar systems have their own kingdoms which may or may not include a human kingdom. *(51)*

* For an excellent exposition of energy, force and matter, see the article by Julian Perry ***Energy & The Divine Play,*** from *Circles* - the magazine of the Theosophical Society in Scotland, Spring 1993 #17.

The physical forms of four of these kingdoms are objective to us and for that reason are the only ones recognized by science [the other six principles of these kingdoms are invisible]. The four are the mineral, plant, animal and the human kingdom - this last

> *distinctly separate from that of the animals, including beings in a higher state of organization than that which manhood has familiarized us with as yet; and below the mineral kingdom there are three others which science in the West knows nothing about.* (52)

These three are the **elemental kingdoms** - which are subjective and therefore unseen. It must always be born in mind that each kingdom consists of hosts of entities pursuing evolutionary experiences, gradually mounting the Ladder of Life over enormous periods of time. They have their structure (principles) and hence have two aspects - life and form - although both may be inconceivable to man. The lower, subjective (sub-physical) kingdoms are referred to as incipient Monads or

> *. . . nascent centres of force . . . the first differentiation of primordial homogeneous matter.* (53)

Thus, under the guidance of high entities, they are the first rung in the ladder and the first stage in the formation of the Globes . . . where, beginning with these lowest orders and Globe after Globe in succession, the kingdoms in ascending order - wave after wave - perform their duties and pass on to the next stage, or Globe, when ready. Each kingdom underpins the one above it - as the plant kingdom depends on the mineral, for example - and is a part of it. Obviously the higher the life form , the more complex the being . . . the more an amalgam of kingdoms, with the associated principles, because e.g.

> *the plant kingdom is more than just flowers and trees, etc. It is a purposeful life with intelligence in its own right.* (54)



A salamander - a fire nature spirit (elemental) from *Kingdom of the Gods* by Geoffrey Hodson

By the time that the three Elemental kingdoms have completed their work and the next kingdom - the first physical kingdom, the mineral - commences, a palpable Globe is in place although in a state utterly different in any way to what can be imagined now. That is not the only thing the Elementals (as defined above) do. There are seven main classes and many grades within each class. The more advanced classes are continually associated with the higher kingdoms - mineral plant, and human at all stages. Indeed

> *. . . There is not a single thing going on about us, no matter what, that elementals are not concerned in, because they constitute a necessary part of nature, just as important as the nerve currents in your body.* (55)

Further

. . . Every person has about him a fluid, or sphere, or energy, whichever you please to call it, in which are constantly found elementals that partake of his nature. That is, they are tinted with his colour and impressed by his character. There are numerous classes of these. Some men have many of one class or of all, or many of some and few of others. And anything worn on your person is connected with your elementals. (56)

Again

. . . An elemental is a centre of force, without intelligence, without moral character or tendencies, but capable of being directed in its movements by human thoughts, which may, consciously or not, give it any form and to a certain extent intelligence. (57)

In short - Elementals are everywhere and play a key role in evolution at every stage. Hence any scheme consists of immense numbers of "sparks" of the ONE in their domains, classes and sub-classes, mainly in cycles or "rings" of seven, or multiples of seven.*

The evolutionary pilgrimage is described in *The Secret Doctrine*

. . . The spark hangs from the flame by the finest thread of Fohat. It journeys through the seven worlds of Maya. It stops in the first and is a metal or a stone; it passes into the second and behold - a plant; the plant whirls through seven changes and becomes a sacred animal. From the combined attributes of these, Manu the thinker is formed. (58)

and

. . . the spark animates all the kingdoms in turn before it enters into and informs divine man, between whom and his predecessor animal man, there is all the difference in the world. (59)

* This complex septenary ring system seems to correspond to the inner structure of an Ultimate Physical Atom or sub-quark, observed by using the micro-psi siddhi, described in *Anima - Remote Viewing of Subatomic Particles* (Stephen M Phillips, TPH Wheaton 1996). This corroborates the work done by Leadbeater earlier in this century, where he described whorls of closed coils or spirallae, seven sets in all, each finer than the preceding coil, to which its axis lies at right angles. This resemblance to the current bosonic string model of physics is rather striking. Further, the ultimate constituent of these toroidal strings or coils are themselves tori - the 'bubbles in koilon' of Leadbeater [koilon is Greek for hollow] - the shape of the Universe itself, according to some modern space theories.



The 'inner world' as described by Leadbeater

Again, it is essential to realize that the spark has no individuality until a relatively late stage, for

> *. . . The Monadic Essence begins to imperceptibly differentiate towards individual consciousness in the Vegetable Kingdom . . . and . . . The atom, as represented in the ordinary scientific hypothesis, is not a particle something, animated by a psychic something destined after aeons to blossom as a man. But it is a concrete manifestation of the Universal Energy which has not yet become individualized; a sequential manifestation of the One Universal Monas. The ocean (of matter) does not divide into its potential and individual drops until the sweep of the life impulse reaches the evolutionary stage of man-birth. The tendency of segregation into individual Monads is gradual and in the higher animals becomes almost to the point. (60)*

The *Secret Doctrine* is full of the most wonderful prose and here in the *Proem* is one of the most magnificent passages

> *. . . In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth Principle - or the OVER- SOUL - has a) passed through every elemental form of the phenomenal world of the Manvantara, and b) acquired individuality, first by natural impulse, and then by induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant up to the holiest Archangel (Dhyani Buddha). (61)*

It should now be possible to envisage the whole mighty process as it unfolds at the dawn of a Manvantara. Although the first to appear on the Chain-to-be are certain classes of the Dhyani-Chohanic kingdoms which act as guardians and dwell in high spiritual realms until the advent of the human kingdom, the process proper begins with the lowest Elemental kingdom on Globe A - part of which assists in forming the Globe itself - performing seven developmental stages (as does every member of every kingdom at every stage) before the majority leave for the 'lower' Plane to pass into and form Globe B, plus further tasks through seven stages - and so on through the four Planes and ending with Globe G, thus completing a Round for that class.

Not all the hosts of lives pass over to a new Globe - every kingdom leaves behind, on every Globe, a small proportion of progressed entities to provide future **seeds of life** to that class when it returns to that sphere in subsequent Rounds. Thus the returning Life-wave need not rebuild a new form, but takes up the evolutionary stage at which it was at the end of that (seventh) stage. The Sanskrit term for this

group is 'Sishta' and while awaiting the return of the majority they pass into a quasi-Nirvanic condition and are not caught up in the evolutionary whirl of activities. *(62)*

Each kingdom enters the arena, so to speak, in strict order. When the third Elemental kingdom floods on to Globe B, the second awakes and arrives on A, completes its seven major cycles (or rings), then rests, moving on to B when the time is ripe.

At the same time, the first wave goes to Globe C (or in the case of the First Round, the centre that will be C), whilst the first Elemental kingdom - the third wave - arrives on A. And so on through to G, the **descending-arc** - spirit into matter - turning at Globe D, the lowest plane - and into the **ascending arc** - matter into spirit. *(63)*

Going back to Globe A: as the third Life-wave arrives at B, the fourth kingdom, the mineral, commences the first of its seven cycles or rings, whence by now a palpable Globe is formed, as stated earlier. The minerals are first "soft and plastic", only becoming hard and concrete in the seventh 'ring' or circuit. *(64)*

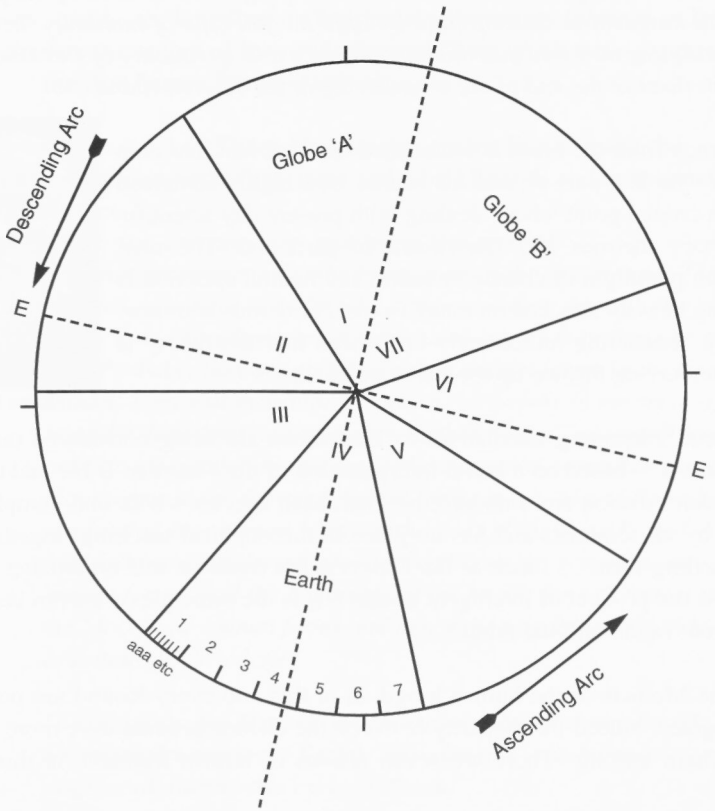
When that kingdom arrives on B, the hosts of the vegetable kingdom arrive on A. In due course the germs of the animal kingdom enter A and

. . . When the animal has seven rings there, its life principle goes to globe B, and the essences of vegetable and mineral move on. Then comes man on A , an ethereal foreshadowing of the compact being he is destined to become on our earth. From the first, man has all the seven principles included in him in germ but none are developed. If we compare him to a baby we will be right. In each of the rounds he makes one of the principles develop fully. In the first round on our earth his consciousness is dull and but feeble and shadowy, something like that of an infant. When he reaches our earth in the second round he has become responsible in a degree, in the third he becomes so entirely. At every stage and every round his development keeps pace on the globe on which he is. (64)



VIEW OF THE EARTH A.D. 1969
Taken aboard the Apollo 11 mission from a distance of 98,000 nautical miles
courtesy Jet Propulsion Laboratory

The diagram below roughly represents the development of humanity on a planet, and a whole Manvantaric Chain of worlds. *(65)*



The arrow indicates the direction taken by the evolutionary impulse.

I , II, III, IV, etc., are the seven major or Root-Races.

1, 2, 3, etc., are the minor Races.

a, a, a, are the subordinate or offshoot Races

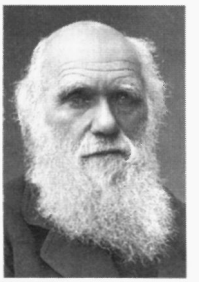
N, the initial and terminal point of evolution on the planet

S, the axial point where the development equilibrates or adjusts itself in each Race evolution.

E, the equatorial points where in the descending arc intellect overcomes spirituality and in the ascending arc spirituality outstrips intellect.

In the First Round, the arrival of the human Life-wave (in essence or germ) on Globe A compels a certain class of Dhyan-Chohan ("failures" in a sense!) to arise from their inactive state and become an active force

> *. . . and commingle with the Elementals or progressed entities of the pure animal kingdom to develop little by little the full type of humanity. In this commingling they lose their high intelligence and spirituality of Devaship to regain them in the end of the seventh ring in the seventh round.* (66)


Charles Darwin

Hence from the onset is established the vital fact that man is divine - he is a part of, and his source is, a highly advanced entity - a crucial point when dealing with present day scientific evolutionary theories and Darwinism in particular. The neo-Darwinian paradigm of chance mutation and natural selection is now being heavily attacked on many fronts. Numerous commentators are becoming increasingly convinced that the theory is untenable, having thrown up too many anomalies.*

Some interesting alternatives to Darwinism are being considered (although "Creationism" - based on a literal interpretation of the Christian Bible and the idea of a sudden creation from nothing by God, each species whole and complete - is rejected by all scientists and has no place in theosophical teaching) together with some startling ideas . . . such as the Universe has dynamic self-organizing properties and is the product of intelligent design (!!) Is the principle of holism beginning to take root in the rational mind?

The Monads of the human kingdom in this and every Round are not of the same degree - indeed the disparity between the classes become ever more marked as the Chain unfolds. There are seven classes of human Monads, in three main groups:

A The most developed Monads, the first to reach the human 'form' in the First Round, although

> *the 'Man' on Globe A during the First Round is no Man, but only his prototype or dimensionless image from the astral regions.* (67)

They have many names and are the lower classes of high entities who *graduated from the status of the Human Kingdom when they had completed Seven Rounds on the Lunar Chain.* (68)

* See *The Facts of Life* (Richard Milton, 1992); *Beyond Natural Selection* (Robert Wesson, 1991); *Darwin's Black Box*, (Michael Behe, 1996).

They are the Fathers or Progenitors of the first "men" of the chain. They lead and represent the human element in the Second and Third Rounds. They are lunar gods, called Lunar Pitris (Pitris means Father). Their function in the First Round is to pass through the three lower manifested kingdoms in their most rudimentary forms in order to assimilate the nature of the newly formed Chain. With these experiences the first human form is evolved.

B (Classes 2,3,4.) Those Monads that are the first to reach the human stage during the first three and a half Rounds and to become men. Further

> *Class two, arriving later and being less evolved, does not incarnate in human form at all in the first Round. These monads, too, have to undertake a recapitulation through the forms of the lower kingdoms, but it takes them longer than those of class one. Probably they get no further than animal forms in the first Round. They will incarnate in human forms only in the second Round. Class three, starting even further behind, takes still longer over its recapitulation. We may infer that these monads occupy plant forms in the first and animal forms in the second Round, only graduating into human forms at the start of the third Round. Class four follows a similar progression and does not graduate into human forms until the beginning of the fourth Round. At this point, the 'door' into human forms and hence the possibility of full human evolution, is closed. (69)*

C *The laggards, the Monads which are retarded and which will not reach, by reason of Karmic impediments , the human stage at all during this cycle or Round . . . (70)*

These classes (5,6,7,) are those upon which the "door" has closed, actually at the mid-point of the Fourth Round, and are still occupying animal forms at this stage. Owing to the evolution of the other classes they are so far behind in development they will reach the human stage only at the close of the Seventh and last Round.

> *They will, therefore, not be men on this chain, but form the humanity of a future Manvantara and will be rewarded by becoming 'Men' on a higher chain altogether, thus receiving their Karmic compensation. (71)*

There is only one exception in these final classes. This will be dealt with later in the section on the Fourth Round, dealing with the Fourth Root-Race.

The Secret Doctrine postulates three separate schemes of evolution for man - spiritual, intellectual and physical. In our system, they are inextricably interwoven and interblended at every point. Suitable vehicles are fashioned - using the appropriate material of the corresponding Plane and in patterns already established - for the expanding of the functions and faculties needed by the human constitution. By the Fourth Round the physical vehicle is sufficiently developed for the emotional stage to be augmented and the next Round develops the full capabilities of mind.

Further, the physical evolutionary grades run parallel with the evolution of the Elements and hence correspond with man's physical senses as the great scheme unfolds. As the most advanced kingdom - the human - completes its seven developmental stages (called **Root-Races**) on each of the Globes of the chain in sequence (leaving its Sishtas on each Globe) each sphere passes into a state of dormancy and when these cycles are concluded on the last Globe (G), the whole chain of Globes rest - an "inter-round" Nirvana. At the end of a Round, all the kingdoms will have finished their evolutionary stages on that Globe. However, this demands a rather complicated process of relative speeds of development of each kingdom within each cycle, major and minor, as obviously the lower the kingdom the longer the time needed to evolve. *(72)**

Moreover, a small percentage of the classes in the aforesaid second main group evolve very quickly and can be as much as one Round ahead thereby accounting for the sage and the genius. *(72)*

Very little information is given about the first three Rounds and the first three Globes of the Fourth Round. On the other hand there is a great deal of information about this Earth (Globe D) in this Round (the Fourth). Even this mass of material is, in the final analysis, only a basic outline. However as the processes expounded for this Globe have essential correspondences with the processes on every Globe in whatever Round, attention will now focus on what has happened to this planet itself during this Round up to the present time, and the paper will close with a sketch of the final stages of the Earth, mainly in this Round.

* For a description of man during the first four Rounds up to the present see SD I pp188-9; DP p354.

PLANET D IN THE FOURTH ROUND

Having been subjected to three major Life-waves, the Globe, becoming more dense in each successive Round, has now to settle and harden throughout this, the Fourth Round. In the final three Rounds of the Manvantara the planet gradually returns to its first ethereal form - but a stage higher in overall development. *(73)*

At the beginning of a new Round the Sishtas are ready to fulfil their role. The planet has in a sense to be reborn, rather like a human being in the womb with the attendant convulsions of the birth. As each incoming wave is more advanced than the corresponding stage in the last Round, the existing matter of the physical Globe has to be upgraded, resulting in massive geological upheavals throughout the Round, particularly in the early stages.

As the Earth evolves during the descending arc in this and every other Round, the forms of the kingdoms change and become more dense and so, as in this Round, change gradually from an astral state into the present physical state.
Hence there are

> *. . . Soft stones, that hardened (minerals); hard plants that softened (vegetation)*

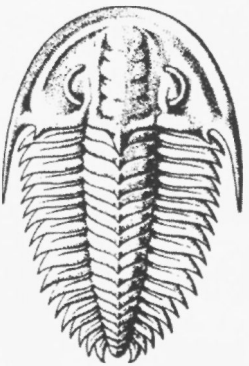
then

> *. . . insects and small lives, visible from invisible. (74)*

All of this in a constant state of chaos, deluges and the like.

As to the early stones, minerals, plants and animals that came into manifestation at this time

> *. . . these. . . were the prototypes, the filmy presentiments of those of the Fourth Round; even those at the beginning of the Round were the astral shadows of the present, as the Occultists express it. And finally the forms and genera of neither man, animal or plant were what they became later. Thus the astral prototypes of the lower beings of the animal kingdom of the Fourth Round which preceded the chhayas (astral double) of Men, were the consolidated, though very ethereal sheaths of the still more ethereal forms or models produced at the close of the Third Round on Globe D. (75)*



fossil of a trilobite, Shropshire
the most dominant and highly organized animal in the Cambrian period (420 - 520 million years ago).

and

. . . the astral prototypes of the mineral, vegetable and animal kingdoms up to man have taken 300 million years to evolve, reforming out of the cast-off materials of the preceding Round, which, though very dense and physical in their own cycle, are relatively ethereal as compared to the materiality of our present middle Round. At the expiration of these 300 million years, Nature, on the way to the physical and material, down the arc of descent, begins with mankind and works downwards, hardening or materializing forms as it proceeds. Thus the fossils found in strata, to which an antiquity, not of eighteen, but of many hundreds of millions of years, must be ascribed, belong in reality to forms of the preceding Round, which while living, were far more ethereal than physical, as we know the physical. That we perceive and disinter them as tangible forms, is due to the process of materialization or crystallization referred to, which took place subsequently, at the beginning of the Fourth Round, and reached its maximum after the appearance of man, proceeding parallel with his physical evolution. This alone illustrates the fact that the degree of materiality of the Earth changes pari passu with that of its inhabitants. And thus man now finds, as tangible fossils, what were once the (to his present senses) ethereal forms of the lower kingdoms. (76)



A FOREST FROM THE DEVONIAN PERIOD (275 TO 320 MILLION YEARS AGO)
The trees in this ancient forest, at Gilboa, New York state, U. S. A.
are the oldest known seed ferns (*eospermatopteris*)

It will now be possible to understand the quotation from the second chapter of *Genesis* (2: 4-5)

> *. . . the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth.*

which brought the following comment from *The Secret Doctrine*:

> *. . . an absurdity unless the esoteric explanation is accepted. The plants were created before they were in the earth - for there was no earth then such as it is now; and the herb of the field was in existence before it grew as it does now in the Fourth Round. (77)*

After this there were further great time-spans, where in the creative language of the *Stanzas of Dzyan*

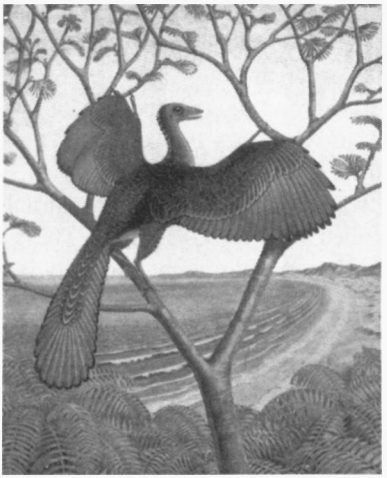
> *. . . the Earth turned round. She lay on her back; on her side . . . She would call no sons of Heaven, she would ask no sons of Wisdom. She created from her own bosom. She evolved water-men, terrible and bad. (78)*

An explanation was added:

> *. . . This relates to an inclination of the axis - of which there were several - to a consequent deluge and chaos on Earth, in which monsters, half-human, half-animal, were generated. (78)*

These graphic passages depict the first chaotic attempts of the newly-awakened Earth to create suitable forms for the human monadic Life-wave (still on Globe C) using the "dross and slime" of former Rounds - i.e., the mineral, vegetable and animal residue together with the remains of the man of that Round. This still astral material, used to form the lower beings of the animal kingdom which preceded man, gradually became more dense - like everything else - as the fourth element-principle ***earth*** is developed, becoming the

> *hard, crusted grossly material sphere we now live on (79)*



ARCHAEOPTERYX
a painting of one of the first birds near the shore of a Jurassic atoll on which it lived (170 - 140 million years ago).

These crude productions - akin to the clumsy fumblings of the baby and very young child - resulted in monsters, combinations of animals, fishes, reptiles and men. *(80)* These dreadful, hideous lower creations were quite unsuited as vehicles for the incoming human Monads and were destroyed eventually by superior Beings, a higher creative class of Planetary Spirit, the Dhyanis.

There were further major changes on the Globe's surface, with water predominating and new land-masses rising and forming. Thus the scene was being set for the peopling of the Earth. The incoming Monads had to be supplied with appropriate vehicles and these were provided by advanced entities who had developed the human form during the previous Chain - the Moon Chain - hence are called the Lunar Pitris or Fathers. By command from the great Chohans, these Progenitors created man out of their own astral bodies.

> *. . . The Pitris shoot out from their ethereal bodies, still more ethereal and shadowy similitudes of themselves, or what we would now call 'doubles' or 'astral forms', in their own likeness. This furnishes the Monad with its first dwelling and matter with a model around and upon which to build henceforth. (81)*

As time passes, these forms will be clothed by Elementals which gradually build the external physical bodies. *(82)* In other words, the first human stock was projected by higher and semi-divine Beings out of their own essences and shapes [Chhayas]. Furthermore, man was not "created" the complete being he is now, however imperfect he still remains. *(83)*

Physical development is only part of this stupendous process - there is a psychical, intellectual and spiritual unfolding - from the simple to the complex and the homogeneous to the heterogeneous. There were seven groups of Lunar Pitris, each group being allocated its own portion of the Earth's surface then available. Thus when they then produced the first forms, the stage was set for the Monads (in their different classes) to occupy, in stages, these ethereal bodies constituting the "seven First-Born" - the primordial human groups - which, in toto comprise the so-called First Root-Race. *(84)* These races are seven major developmental stages of evolution and present humanity is in the fifth stage.

In its presentation of *Anthropogenesis*, *The Secret Doctrine* submits three postulates in its claims for man: *(85)*

i) A polygenetic origin i.e., human evolution has progressed by means of definite changes in physical appearance as well as structure and produced by means of evolutionary stages.

ii) A variety of modes of procreation before humanity fell into the ordinary methods of generation.

iii) That the evolution of animals - of the mammalians at any rate - follows that of man instead of preceding it. [This is diametrically opposed to the now generally accepted theories of evolution and the descent of man from an animal ancestor].

THE FIRST ROOT-RACE

The first primordial groups comprising this race had astral forms and a constitution quite unlike that of present-day man. This was also the case with the animal kingdom, although - relevant to postulate (iii) just quoted -

> *. . . . the animals - mammalians included - have all been evolved after and partially from man's cast-off tissues, still, as a far lower being, the mammalian animal became placental and separated far earlier than man. (86)*

This means that the mammalians 'physicalized' earlier than man, and separating refers to their becoming two-sexed animals prior to humans. This First Race were called "pudding-bags" by H. P. Blavatsky because of their having no bony structure. There was no rigidity to the frame.

At the end of its allotted seven main cyclical periods, occupying some millions of years, the first sense - that of hearing - had been perfected, together with its organ. The remaining six senses, to be developed in the six following races, were present, but solely in rudimentary stages. *(87)*

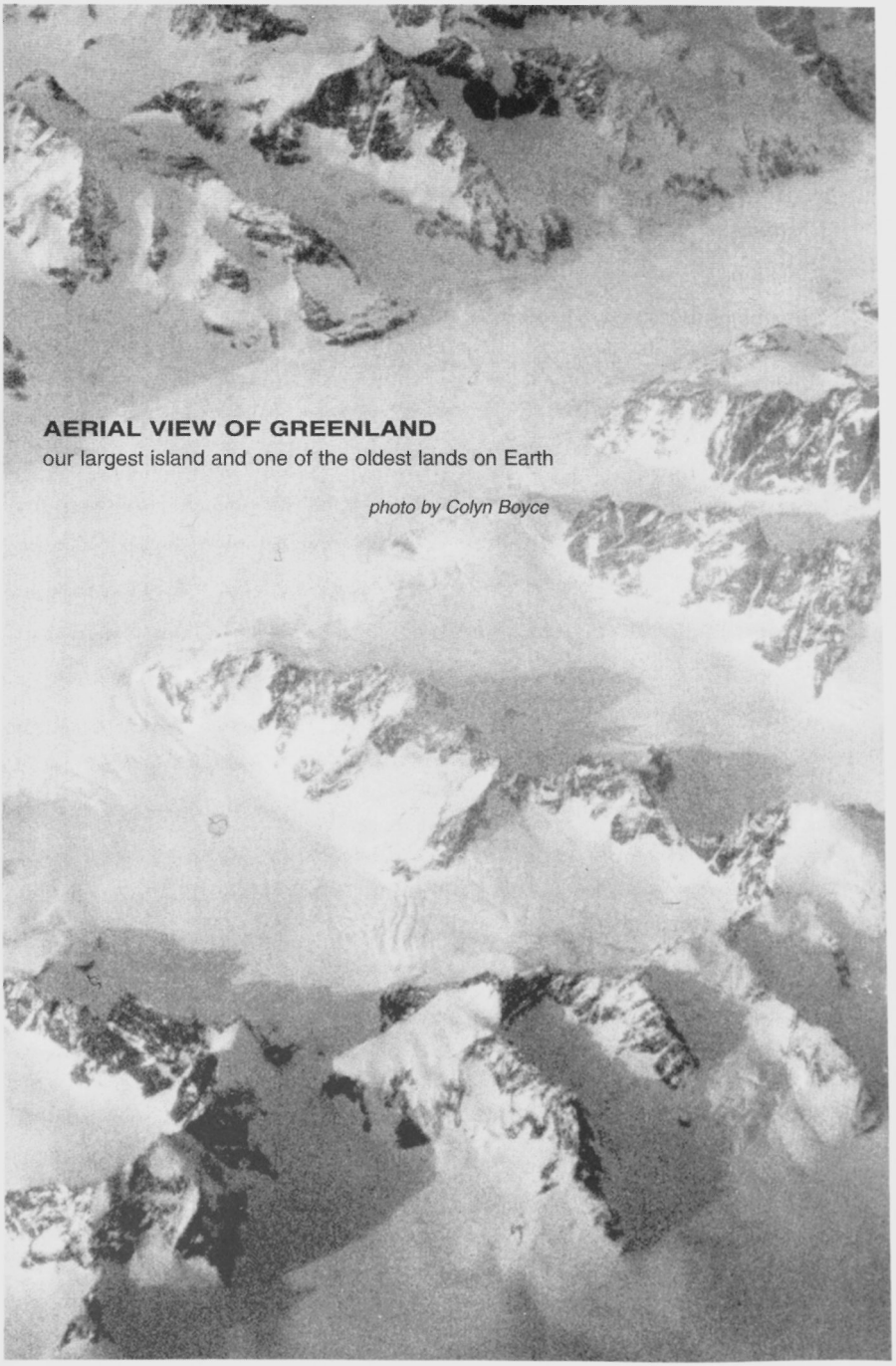
All developmental stages, major and minor, overlap considerably. As each race adapts to the Globe - which itself undergoes seven entire changes which go *pari passu* with the races - it follows that each Race has its own type of land. The preparation of the land for the next race starts around the middle period of a Root-Race cycle, the process lasting many ages, and marked with many convulsions

> *. . . old continents . . . were sucked in by the oceans, other lands appeared and huge mountain chains arose where there had been none before. The face of the Globe was completely changed each time; the survival of the fittest nations and races were secured through timely help; and the unfit ones - the failures - were disposed of by being swept from the earth. The sub-races are subjected to the same cleansing process; as also the side branchlets. (88)*

The only exception to this rule is the First Root-Race and its land, called "The Imperishable Sacred Land." *(89)* Neither were swept away during the immense changes that occurred in preparation for the Second Root-Race, and its associated Continent (called by HPB "Hyperborean" - i.e., was in the extreme north) gradually became less ethereal,

> *. . . stretched out its promontories southward and westward from the North Pole to receive the Second Race and comprised the whole of what is now known as Northern Asia. (90)*

The First Sacred Land was astral and crowned the North Pole like a skull cap. *(91)*



AERIAL VIEW OF GREENLAND
our largest island and one of the oldest lands on Earth

photo by Colyn Boyce

THE SECOND ROOT-RACE

This evolved gradually from the First by a process of extrusion known as "budding", in effect the a-sexual from the sexless, hence they were known as the "sweat-born". *(92)*

It follows that the First Race *never* died, being absorbed by their own progeny which became more human, more solid, although as a rigid frame had not yet developed they were called "boneless", as well as being

heterogeneous gigantic semi-human monsters. *(93)*

During this second stage of humanity the second sense, Touch, was developed and even a kind of "sound-language . . . chant like sounds". *(94)* Finally there dawned the first spark or germ of intelligence. *(95)*

Before dealing with the next (third) stage of human evolution, attention will now be turned to mammalian development, the better to understand several crucial events in this, probably the most climacteric Race, in this Round.

THE DEVELOPMENT OF THE MAMMALS

As has already been stated, the Occult Doctrine maintains that in this Round, the mammals were a work of evolution later than man. *(96)* With respect to the present day evolutionary theories relating to the origin of man, this statement is undoubtedly one of the most important claims made in *The Secret Doctrine* - for it means that man was not "descended from the ape". *(97)**

For if

. . . man becomes that Macrocosm for the three lower kingdoms under him

it follows that

. . . the earlier terrestrial animal physical forms were the resultants of the off-throwings of Third Round Man. *(100)*

* Furthermore, Blavatsky resolutely rejects that other pillar of Darwinism - Natural Selection - by stressing the real cause for the physiological variation in species - viz, *a sub-conscious intelligence pervading matter*. Nevertheless she does attribute the physical causes of organic differentiation to Natural Selection. *(98)*

In addition

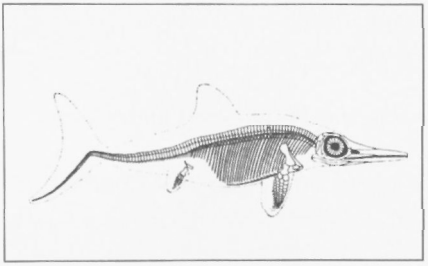
the (Fourth Round) mammalian fauna are alone to be regarded as traceable to prototypes shed by Man . . . and were evolved from purely astral progenitors contemporary with the Second Race . . . and thus post-human. (101)

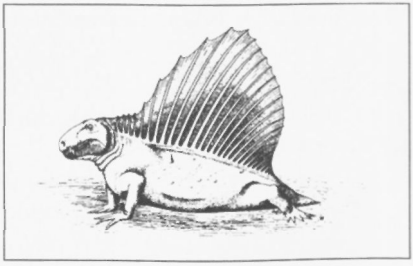
This evolving sequence is found in *Genesis*, evoking the following comment from HPB.:

. . . if one reads it in its true esoteric sense . . . chapter i. *contains the history of the first Three Rounds, as well as that of the first Three Races of the Fourth, up to that moment when Man is called to conscious life by the Elohim of Wisdom. In the first chapter, animals, whales and fowls of the air are created before the androgyne Adam. In the second, Adam (the sexless) comes first, and the animals only appear after him. Even the state of mental torpor and unconsciousness of the first two races, and of the first half of the Third Race, is symbolized, in the second chapter of Genesis, by the deep sleep of Adam. It was the dreamless sleep of mental inaction, the slumber of the Soul and the Mind, which was meant by that sleep . . . (102)*

In the course of time as the third stage proceeded, the boneless animals gradually changed and became more solid, developing a vertebrae and bones. *(103)* Again, the early animals were hermaphroditic, and when they did separate into male and female bred a wide variety of types - many far beyond even the imagination of present-day naturalists. *(104)*

Some time later, after man had separated in sexes, there was an inter-breeding between the lowest grade of man and these animals with disastrous karmic results for animal, man and Manasa. However this episode may be covered in its correct sequence in the history of the Third Race proper, it is probably one of the most important developmental phases of humanity.





REPTILIAN EVOLUTION ON LAND AND IN THE SEA

left - Skeleton & body-outline of an **ichthyosaur** based on a specimen found in Germany, from the Jurassic period (170 - 140 million years ago), *right* - **Dimetrodon**, one of the pelycosaurs, or fin-backed reptiles, found in Texas, from the Permian period (220 - 195 million years ago).

THE THIRD ROOT-RACE.

During this stage the pace of unfolding increases rapidly, with great changes in the form of human beings which became more dense and skeletal. Ultimately came the bestowing of mental faculties - a gift of the Lords of The Flame - but only when man was ready. **THIS IS ARGUABLY THE MOST SIGNAL EVENT IN A PLANETARY MANVANTARA - CERTAINLY IN THE HISTORY OF MAN.**

The modes of reproduction also changed markedly, in three distinct stages. The early sub-races of this race were brought into being by the same evolutionary process as used by the Second Race - an exudation of vital fluid, perhaps a kind of "sweat-born egg", all controlled by cosmic force. *(105)*

Then came the second stage - androgenous, the Egg-born; *(106)* and, finally, the third division in the late sub-races, resulting in males and females - all of this however over a period of millions of years. *(107)* This race developed

. . . a kind of language which was only a slight improvement on the various sounds of Nature , on the cry of gigantic insects and of the first animals. *(108)*

The separation of the sexes (in man) came during the Fifth Sub-race of the Third Root Race over eighteen million years ago, *(109)* and by the Sixth Sub-race the men (of that era) were building their own primitive structures from stone and lava. The first large cities appeared on the then continent (which HPB called "Lemuria"- its real name has not been divulged) in the area of Madagascar, built by the most highly evolved types under the guidance of their Divine Rulers. There were then cultivated men (who practised arts and sciences and knew some astronomy, architecture and mathematics) as well as savages - as there are now, still. *(110)*

These Divine Rulers also known as the Elect Race or "the Sons of Will and Yoga", were the first of the Divine Dynasties - one for every Root-Race beginning with the Third, each series according and adapting to its humanity. *(111)* These incarnating "gods" from previous Manvantaras, were born by Will-power and Yoga (Kriya-Sakti) in that earlier portion of the Third - before the separation of the sexes - already animated with the divine spark of spiritual and superior intelligence. They were truly an Immaculate Conception - not procreated physically - and they were the Holy Seed-grain (ancestors) of all the subsequent and present Arhats. *(112)*

Lemuria was a gigantic land

. . . it covered the whole area of space from the foot of the Himalayas, which separated it from the inland sea rolling its waves over what is now Tibet, Mongolia and the great desert of Schamo (Gobi); from Chittagong, westward to Hardwar and eastward to Assam. From thence, it stretched South

across what is now known to us as Southern India, Ceylon and Sumatra; then embracing on its way, as we go South, Madagascar on its right hand and Australia and Tasmania on its left, it ran down to within a few degrees of the Antarctic Circle; when, from Australia, an inland region on the Mother Continent in those ages, it extended far into the Pacific ocean . . . beyond Easter Island . . . (113)

Around the middle point of the Third Race there were cataclysmic land changes, with the polar axis tilting, such that a portion of the race, including the contemporary plants and animals, experienced enormous changes of temperature, from tropical heat to snow and ice, which stunted the growth of things living in that zone. Many perished, and those that remained - in contrast to their giant brethren in other areas - were

as half-grown babes in size as well as intellect. (114)

Thus was set in motion preparations for the Fourth Root Race - although the Third had still to complete its appointed later cycles.

The separation of the sexes in man forced the creative gods (known variously as the Solar Pitris, Lords of the Flame, Manasaputras, Sons of Mind) compelled by karmic law, to incarnate into what were, in effect, mindless men - nearly the whole of the then Third Race. *(115)* This is known as "the awakening of the Mind-principle", where nascent man is endowed with the initial capacity to evolve intellectually and spiritually in order to gain his eventual, distant, divine goal - to know the Atman within, in other words **THOU ART THAT**. *(116)*

Here it must be stressed that attention again be drawn not only to what must be the mostly allegorical nature of the narratives in the Doctrine, but to the fact that they deal with events that cannot possibly be comprehended in any real depth by man as he is today - in other words they are Mysteries, yielding their secrets only to the Initiate. *(117)* As each Round develops one of the seven principles of man, the Fourth develops the principle of desire (**Kama**) the essential vehicle for the Fifth Principle, **Manas**. To manifest, the latter is only relatively fully developed in the next (Fifth) Round, introduced as it is by degrees in the Third Race in the middle Round. *(118)*

The whole process is immensely complicated. Firstly, mankind itself varied in its response to the incoming mind. Secondly, the incarnating Dhyanis - constituting a real Fall of Angels - differed in rank, the highest making a conscious choice to incarnate (the Elect Race), while others from preceding Manvantaras whose duty it was to assist at this stage,worked willingly, but others less so. A remainder (the so-called "failures" from a previous scheme) were compelled by their own karma to re-evolve through the human stage. *(119)*

The importance to future Races of these divisions cannot be over- emphasized. What was done

> *. . . contains the whole key to the mysteries of evil. It solves the secret of subsequent inequalities of intellectual capacity, of birth or social position and gives a logical explanation to the incomprehensible Karmic course throughout the aeons which followed. (120)*

Further, the statement "they incarnated in mankind" is far too simplistic and confusing. The essence or monadic Ray of each primitive entity was strengthened and enhanced - by no means were there two Monads occupying the same form - the Dhyanis actually became the Egos of mankind, becoming immersed in us, **losing their identity in the process** . . . an analogy used is a cup of water in the ocean, where the water in the cup is flavoured or coloured. *(121)*+

That mind (Manas, one who thinks) as a specific faculty, is a concept totally foreign to science, which is convinced that mentality either evolved through natural selection, trial and error, or as a product of biological determinism. However, Stanza VII, slokas 24-28 (Second Series) *(122)* outlines in graphic terms how the human Monads were endowed with mind, some with a large and some with a small portion, a "spark" (constituting average humanity which has to wait until the next Round before further development) and some none at all - the "narrow-headed". Some higher entities hesitated, not wanting to lose their intellectual freedom and in making a choice, acted too late with terrible karmic consequences, a vivid reminder that every entity, however advanced, is still evolving, has a karma - and can make mistakes. *(123)*

The fate of the mindless (the "narrow- brained"), those not yet animated by the Dhyanis, was terrible. They interbred with the animalistic forms devised by unaided Nature, producing a hybrid race and polluting the stock. *(124)* They bred crooked red-hair-covered monsters going on all fours. *(125)* This unnatural cross-breeding resulted in due course in the lowest specimens of humanity; while further bestiality and the fruit of the first animal efforts of reproduction begat a species which developed into the mammalian apes ages later. *(126)* This was the first "physical fall into matter", showing that the apes belong to the human - and not to the animal - kingdom.* Their future is as the lowest human forms of the Fifth Round.

+ see Blavatsky Lecture for 1981, *An Inquiry into the Nature of Mind*, by Adam Warcup.

** Occult Science has never claimed that the apes evolved from man. Evolve comes from 'volvere', meaning 'to roll out', signifying something that is unfolded from an originating centre in an orderly manner according to the laws and doctrines of its development. Occult Science logically and demonstrably shows the ape to be the bastard progeny resulting from illicit union between prehistoric Man and an early animal species and such progeny is certainly not an e-volutionary process!* (Edi Bilimoria)

But the arc was still descending and what follows is an explanation of the processes at work :

No sooner had the mental eye of man been opened to understanding, that the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the one Universal Deity. Endowed with divine powers, and feeling in himself his inner God, each felt he was a Man-God in his nature, though an animal in his physical self. The struggle between the two began from the day they tasted of the fruit of the Tree of Wisdom, a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the "Sons of Light". Those who fell victim to their lower natures became the slaves of Matter. From "Sons of Light and Wisdom" they ended by becoming the "Sons of Darkness". They had fallen in the battle of mortal life with Life Immortal and all those so fallen became the seed of future generations of Atlanteans. (128)

This dreadful state of affairs, caused by unnatural (unconscious) acts - for their minds were slumbering - aroused great sorrow among those Solar Pitris who had refused to enter those "who were not ready at all". Realizing their mistake and its karmic outcome, they endowed what was left of the race with mind, in case worse should befall all concerned. *(129)*



THE STRANGE PORTRAIT STATUES ON RAPA NUI OR EASTER ISLAND
Heads of buried moai (statues) protruding from the flank of the Rano Raraku quarry.
These statues are believed to be a legacy of Lemuria..

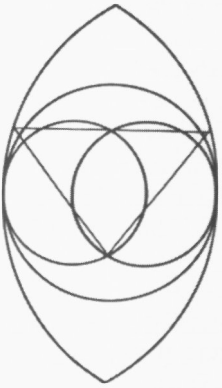
Another developmental phase of this race, and reaching into the Fourth Race, was the matter of the Third Eye.* As previously stated, a sense is developed with each Race, in this case sight (at first astral) beginning with a single eye in (androgynous) man and animal - hence the source of the ancient myths. This Cyclopean eye was at the back of the head and as time wore on, was replaced by two gradually developing eyes in the front of the head. At one stage there were hermaphrodites with two faces and three eyes, but the single eye (the source of spiritual sight) was drawn deep into the head and now acts no longer for the majority of mankind. It has left behind a carefully hidden witness, the **pineal gland**. *(130)*

This Third Eye, also known as the Eye of Siva, was stored and laid aside by nature for further development by the Seventh Race. It was re-activated during the middle period of the Fourth Race, who knew how to do it for their own ends - incurring karmic debt, as is the Law. *(131)* The Third Root-Race during its long and convoluted history, is seen to be the source of many so-called myths: the Fall of the Angels; the tasting of "the Fruit of the Tree of Knowledge"; the true 'missing link' - the primal root of the anthropoid; horrible one-eyed monsters and the history of the pineal gland. (For the 'Fall' see SD II, 232, 246.)

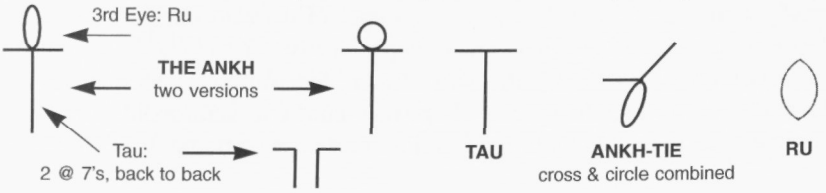
Above all, there is elucidated a supreme fact that

> *. . . All things had their origin in spirit - evolution having originally begun from above and proceeded downward, instead of the reverse, as taught in Darwinian theory.* *(132)*

Vesica Piscis



* The Third Eye has been used as a symbol for centuries. The Egyptian hieroglyphic Ru (a doorway and 'the gate of birth') denotes the Third Eye. When set upright on the Tau-Cross it becomes the Ankh, linked with the Ankh-tie, the chord or 'pasa' which Siva holds in the hand of his right back arm. Little imagination is needed to see the connection between these symbols and the Fish, the Cross, the Masonic Eye, the Eye of Horus, the mathematical sign for infinity and, particularly, the Vesica Piscis. (see p201 fig 35, p203 and p175 fig 32 of *Land of the Fallen Star Gods* by John Gordon. Orpheus 1997). This last has played a prime position in the foundation of many holy buildings, such as temples and cathedrals. Its geometry represents the Higher Triad, the Law of Three and the Eye. Finally, Schwaller de Lubicz has written a great deal on the connection between the Third Eye, the Pineal Gland (see also CW12, p616), and the Golden Section of the Greeks.The Tuatara, a nocturnal reptile found on New Zealand, has a third eye. This is visible through the skin on the top of the head at birth, but is later covered by scales. It is light sensitive, probably working with the pineal gland, absorbing ultra-violet rays that are vital to early development.



This, the "Atlantean" developed from a nucleus of northern Lemurian men, was centred in what is now the mid-Atlantic Ocean and became the first completely human species, becoming wholly physical but much larger in size than we are now. *(133)* They developed the fourth sense - taste - and the two front eyes as physical organs only in the beginning of the Race. *(134)* Around the middle period of the Fourth Sub-race - over two million years ago - the physical form reached its acme in beauty and symmetry. *(135)* Intellect (not to be confused with spirituality) grew, together with marked advances in speech. From the monosyllabic of the late Third developed the agglutinative languages, which decayed eventually and the more advanced sub-races evolved the inflectional languages, the first of which was the root of the Sanskrit tongue. *(136)*

An inevitable result of man gaining the cognitive stage was his increasing divergence from the animal kingdom, so much so, that by the mid-point of the Atlantean cycle there was a distinct separation between the two.

This is the fulcrum of the global chain and it is the point where any Monad using the vehicles of the animal kingdom for its evolutionary experience is barred from entry into the human kingdom - actually a karmic adjustment

> *The door is closed for this (Great) Cycle and the balance struck. For were it otherwise - had there been a new soul created for each of the countless milliards that have passed away and had there been no re-incarnation - it would become difficult indeed to provide room for the disembodied 'Spirits'; nor could the origin and cause of suffering ever be accounted for. The only exceptions to the rule stated are the 'dumb races', whose Monads are already within the human stage, in virtue of the fact that these 'animals' are later than and even half descended from man, their last descendants being the anthropoid apes. These 'human presentiments' are in truth only the distorted copies of early humanity. (137)*

As the Fourth Race reached its prime, some of the Sub-races became swollen with pride, thinking themselves kings, or even gods. Being able to make choices, they renewed the "Sin of the Mindless" - this time with full responsibility - breeding with their descendants (the lower apes of the Miocene period) choosing their wives from animals having human shape, bipeds "fair to look at" but with their lower extremities covered with hair. Again the karmic consequences were disastrous - resulting in the species of ape now known as anthropoid. *(138)*
[Information as to the height of the first four races can be found in SD II 339-40.]

Many of the Race acquired divine knowledge, but even more degenerated morally, taking the 'left path' and becoming renowned for their magic powers and wickedness, their ambition and defiance of the gods. *(139)* Thus were the Atlanteans approaching destruction in their turn. *(140)*

Before the destruction of the "unholy", largely by drowning, the Race had accomplished many remarkable achievements in meteorology, mineralogy, alchemy (chemistry), geology, physics and astronomy - but above all - aeronautics and the "knowledge of flying in air vehicles", known as **vimanas**. This knowledge, that "bundle of wonderful things" (mentioned in the Maha-bharata) they passed on to the First Sub-race of the Fifth Race, the Aryans. *(141)*

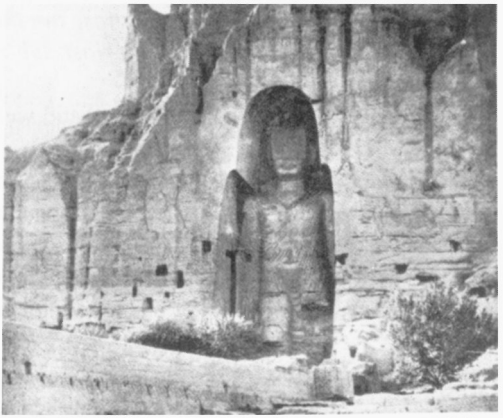
But it is the fate of every continent to be utterly changed by cataclysms. As the *Mahatma Letters* say

> *. . . our present continents have, like 'Lemuria' and 'Atlantis', been several times already submerged and had the time to appear again and bear their new groups of mankind and civilization; and that, at the next cataclysm, our already autopsized continents will go down and the Lemurias and Atlantises come up again.* *(142)*

The Fourth Continent, then, was overwhelmed by water . . . and quoting again from the last letter:

> *. . . and it culminated - first, in the final disappearance of the largest continent, an event coincident with the elevation of the Alps; and second with that of the last of the fair islands mentioned by Plato.* *(143)*

The fate of its inhabitants is described in a remarkable account in SD II, 426-28, where the more highly developed portion escaped the waters, and the rest perished . . . *All holy saved, the unholy destroyed.* *(144)* Here is an engrossing tale of how the adepts in white magic used their powers to outwit the Lords of the Dark Face, thus preserving that portion of the Fifth Root-Race (which had been in formation long before the downfall of the Fourth) who were ruled over and instructed by the first Divine Kings. *(145)*



THE GREAT PORTRAIT STATUE AT BAMIYAN
The largest of three statues found in Central Asia (173 feet high) purportedly built by Initiates of the Fourth Root-Race.

THE FIFTH ROOT-RACE

This Aryan 'portion' - the beginning of the Race proper - was
born and developed in the far north, though after the sinking of the continent of Atlantis its tribes emigrated farther south into Asia. (146)

When it became a Race in its own right, i.e., quite free from its parent stem about one million years ago (SD II, 435), it was an isolated group in that it had not received the benefits of Atlantean civilization or culture, thus the better prepared for instruction and guidance by the Dragons of Wisdom. (147)

Again, *The Secret Doctrine* (II, 434) reminds us that
. . . Each Root-Race has seven Sub-Races. Each sub-race has, in its turn, seven ramifications, which may be called Branch or 'Family' races . . . it must be inferred that each of the four preceding Sub-Races has lived approximately 210,000 years. Thus each Family Race has an average existence of about 30,000 years. Thus the European 'Family Race' has still a good many thousand years to run. (148)

The majority of today's humanity, nevertheless, has characteristics associated with the Seventh Sub-race of the Fourth Root-Race
The Chinamen and their off-shoots and branchlets. (143)

The same letter also states
. . . That the highest people now on Earth (spiritually) belong to the first sub-race of the fifth root-race and those are the Aryan Asiatics; the highest race (physical intellectuality) is the last sub-race of the fifth - yourselves the white conquerors. (143)
The whole of this letter is fascinating and well worth close study.

However, Geoffrey Barborka (149) has concluded that the Fifth Race's intellectual-spiritual evolutionary development has been retarded, due, in no small measure, to the karmic burden of the last two root-races. (150) A price is being paid in that the spiritual Inner Man has had to step back to make room for the development of **kama-manas**, the lower mind, the predominating phase of the Fifth stage. (151)

Having gained - just - the ascending evolutionary arc, some sub-races are still on the descending arc of their own national cycle, while
. . . others again - the oldest - having crossed their crucial point, which alone decides whether a race, a nation or a tribe will live or perish, are at the apex of spiritual development as sub-races. (152)

The Fifth Race developed the fifth sense, that of smell, as the Fourth had developed the sense of taste, the fourth. Further, the Divine Instructors

. . . are credited with having revealed, by producing corn or wheat , the great boon of agriculture. (153)

This Race will last well into the period of the Sixth Race, but the fifth continent will be changed, the greater part of the changes will occur by means of volcanic fires and then submergence - as took place on the third continent.
The SD continues

. . . Occult Philosophy teaches us that even now, under our very eyes, the New Race and Races are preparing to be formed and that it is in America that the transformation will take place and has already silently commenced . . . They are in short the terms of the Sixth sub-race . . . after this, in about 25,000 years, they will launch into preparations for the seventh sub-race; until, in consequence of cataclysms - the first series of those which must one day destroy Europe, and still later the whole Aryan race - the Sixth Root-Race will have appeared on the stage of our Round. (154)

The **Sixth Root-Race** will rapidly grow out of its bonds of matter, and even of flesh *(155)* and begin developing the sense of clairvoyance - which suggests that the Third Eye will be re-activated gradually and used consciously. *(156)*

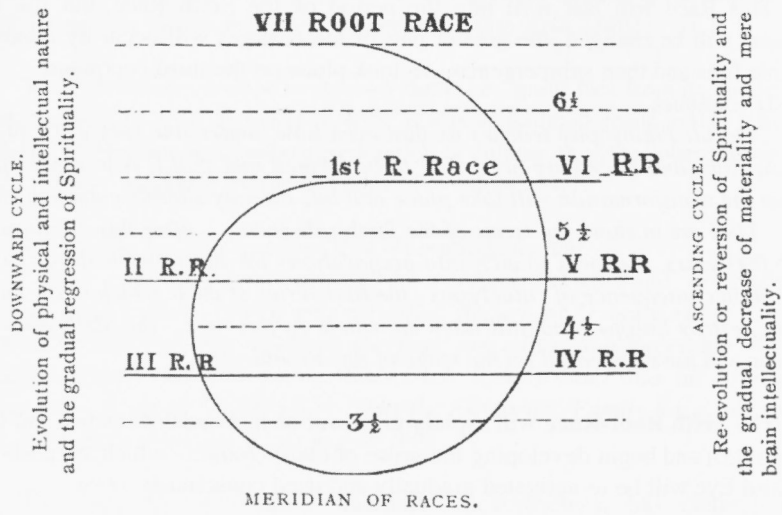
The **Seventh Root-Race** is the last on this Fourth Globe (D) in this Fourth Round - but the Round will continue through the superior Globes E, F and G of this Chain, as described earlier. At the close of this Race, the

. . . four lower principles will be fully developed, although that of Manas will be only proportionally so. This limitation however, refers solely to the spiritual development. (157)

The seventh sense will be developed, that of instant perception of knowledge, using the pituitary gland and the pineal gland - the Third Eye. *(158)*

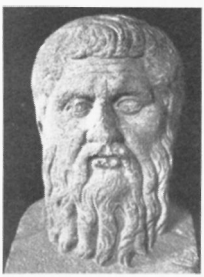
The following diagram illustrates the evolution of the Root-Races in the Fourth Round: *(159)*

EVOLUTION OF ROOT RACES IN THE FOURTH ROUND.



SUBSEQUENT ROUNDS

It is in the Fifth Round that the full development of Manas will be finally reached. *(159)* The mankind of this round will be immensely more advanced than the humanity of the Fourth and some of these great men - such as Plato and Confucius - have been coming in for the last few thousand years . . . while Gautama Buddha and Sankaracharya are termed Six Rounders. *(160)*


Plato


Confucius


Gautama Buddha


Sankaracharya

The fifth cosmic Element, **ether**, (not that hypothesised by Isaac Newton) will reign supreme over the first four in this Round - although it will appear in the air towards the end of this present Round. The remaining two are as yet absolutely beyond the range of human perception. These latter will, however, appear as presentiments during the 6th and 7th Races of this Round and will become known in the 6th and 7th Rounds respectively. *(161)*

Not until the close of the Seventh Race of the Seventh Round will the Monad

> *. . . find itself as free from matter and all its qualities as it was in the beginning; having gained in addition the experience and wisdom, the fruition of all its personal lives, without their evil and its temptations.* *(162)*

EPILOGUE

The following quotation illustrates the distinction between the fleeting personality and the permanent, deathless Self (his Father in Heaven):

> *Just as the milliards of bright sparks dance on the waters of an ocean above which one and the same moon is shining, so our evanescent personalities - the illusive envelopes of the Monad-Ego - twinkle and dance on the waves of Maya. They last and appear, as the thousands of sparks produced by the moonbeams, only so long as the Queen of the Night radiates her lustre on the running waters of life - the period of a Manvantara; and then they disappear, the beams - symbols of our eternal Spiritual Egos - alone surviving, re-merged in and being, as they were before, one with the Mother-Source.* *(163)*

However, when one does become fully illumined

The morning sunlight has changed into noon-day glory (Stanza VII sloka 6)

and

> *This is thy present wheel - said the Flame to the Spark. Thou art myself, my image and my shadow. I have clothed myself in thee and thou art my vahana (vehicle) to the day, 'Be With Us', when thou shalt re-become myself and others, thyself and me.* *(164)** (Stanza VII Sloka 7).

* However, there are many obstacles - *Immortality is conditional* (MLC 503 fn)
The Path to Immortality is hard and only a few find it. The rest await the Great Day when the wheels of the universe shall be stopped and the immortal 'Sparks' shall escape from the sheaths of substance. Woe unto those who wait, for they must return again, unconscious and unknowing, to the seed ground of the stars, and (there) await a new beginning. (from the *Divine Pomander* of Hermes Trismegistus)

An elementary study of cosmogony should illumine the mind to the connection between the Universe and the Self

because it shows the two poles of being - the conscious experiencer and the objects experienced - arise from a single Source. We and the universe are interdependent elements of psychic process in consciousness. (Man, the Measure of All Things p19, Rider 1969)

I could be bounded in a nutshell, and count myself a king of infinite space . . . *(Hamlet II ii)*

Finally Theosophy itself is

the science of life, the science of ***EVER-BECOMING*** *which relates man individually to the whole cosmic scene at all levels of being. Theosophy is in this sense a knowledge of the nature and processes of Cosmos (Nature) itself. In this definition, however, it must never be forgotten that man plays a critical part in this process of Life's ever-becoming. It is this realization in consciousness of the immediacy of the relationship between man and the whole field of being that in personal terms enables an individual human being to feel part of the whole process. For everyone who achieves that realization it becomes for him Theosophy. (Geoffrey Farthing)*

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DCM	***Deity, Cosmos and Man.*** Geoffrey Farthing. Point Loma 1993
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8) SD I: 158; CW 12: 694 **9**) SD II: 602 **10**) SD I: 49

11) FEP: 31 section 5 **12**) SD I: 183 **13**) SD II: 185-6; SD I: 277

14) CW 12: 656-7 **15**) SD I: 570, 282; SD II: 487; DCM: 64-9 **16**) DCM: 133

17) SD I: 38; DCM: 134 **18**) SD I: 103 **19**) DCM: 135-6

20) IU I: 286; DCM: 40-1 **21**) DCM: 152 **22**) SD I: 249 **23**) SD I: 259

24) SD I: 82; DCM: 145 **25**) ML #9: 44; MLC #18: 63 **26**) DCM: 126-7

27) CW 11: 183 **28**) SD I: xxxviii **29**) SD I: 323 **30**) CW 11: 200

31) ML #15: 92; MLC #67: 184 **32**) SD I: 158, 289-290

33) ML #23b: 162; MLC #93b: 322 **34**) ML #18: 116; MLC #62: 159

35) DP: 231 **36**) DP: 134 **37**) DP: 228 **38**) DP: 200; SD I: 80; DCM: 32

39) DP: 229; SD I: 163 **40**) DCM: 75; SD I: 153 **41**) SD I: 277

42) DP: 98-9; SD II: 653; SD I: 277 **43**) SD I: 107 **44**) SD I: 152

45) SD I: 159 **46**) ML #22: 138-9; MLC #90: 282-3

47) ML #10: 56; MLC #88: 273 48) SD I: 280-1

49) SD I: 82, 250-3, 257, 566; DCM: ch. VI

50) ML #15; MLC #67; CE 82-6

51) ML #18: 116; MLC #62: 159 **52**) DCM: 73 **53**) SD I: 176; DCM: 44-6

54) CE: 5 **55**) CW 10: 271 **56**) CW 11: 124; DCM: 40

57) CW 9: 104; DCM: 48 **58**) SD I: 34 **59**) SD I: 246 **60**) SD I: 178

61) SD I: 17 **62**) SD II: 150; DP: 274, 345-6 **63**) DP: 101-2

64) ML #15: 92-93; MLC #67: 185 **65**) ML #14: 84-5; MLC #66: 177-8

66) ML #14: 86; MLC #66: 179 **67**) SD I: 175 fn **68**) DP: 118-9

69) CE: 32-3, 103-5; and see SD I: 174-5 **70**) SD I: 174-5

71) SD I: 173; CE: 104-5 **72**) DP: 350; ML #15: 94; MLC #67: 186

73) SD I: 159 **74**) SD II: 52; SD I: 232 **75**) SD II: 186

76) SD II: 68 fn; PE: 102-3 **77**) SD I: 254

78) SD II: stanza 11. sloka 5; PE: 105 **79**) SD I: 260, 252-3; PE: 109-11

80) SD II: 52-6; PE: 107 **81**) SD I: 248; PE:147
82) SD II: 109-110; PE: 147-8 **83**) SD II: 87-8 **84**) SD II: 29, 77; PE: 174-5
85) SD II: 168, 170; SHE: 1, 4 **86**) SD II: 736 fn; DP: 269
87) SD II: 107; DP: 274 **88**) SD II: 329-30; DP: 75
89) SD II: 6; DP: 274 **90**) SD II: 17; SHE: 32-4
91) SD II: 6-7, 400-2; DP: 281 **92**) SD II: 116-7 **93**) SD II: 138
94) SD II: 198; DP: 281 **95**) SD I: 165 **96**) SD II: 180; DP: 125
97) SD I: 186; SD II: 187, 679 **98**) SD I: 277-8; SD II: 256, 259-60, 277-8, 736
99) SD II: 169 **100**) SD II: 684; DP: 145 **101**) SD II: 684; DP: 145
102) SD II: 181 **103**) SD II: 183-4, **104**) SD II: 169-70, 184
105) SD II: 131-2, 165-6; DP: 285-6 **106**) SD II: 96, 133-4
107) SD II: 197; DP: 288-9 **108**) SD II: 198 **109**) SD I: 150; SD II: 715
110) SD II: 317; DP: 290 **111**) SD II: 429 **112**) SD I: 173, 207
113) SD II: 323-4, 328, 333 **114**) SD II: 329, 332 **115**) SD II: 198
116) CW 12: 625 **117**) SD I: 233 **118**) SD II: 161-2
119) CE: 42 - 11.10, 11.11; SD II: 233, SD I: 265 **120**) SD II: 161
121) CE: 41-42 - 11.7, 11.8, 11.9; SD II: 167 **122**) SD II: 161; SHE: 50
123) SD II: 167-8, 228; SHE: 50-5; CE 127-30 **124**) CE: 124 **125**) SD II, 184
126) SD II: 184, 201; SD I: 190 **127**) SD I: 184; CE: 131 **128**) SD II: 272
129) SD II: 191 **130**) SD II: 294-5, 298-9; CE: 43; CW 12: 694 , 616
131) SD II: 289-302; DP: 306-9 **132**) SD II: 190 **133**) SD II: 314-5
134) SD II: 227, 769 **135**) SD II: 319 **136**) SD II: 198-200
137) SD I: 182-3; DP: 319 **138**) SD II: 688-9, 271, 284-5 **139**) SD II: 762
140) SD II: 331 **141**) SD II: 426 **142**) ML #23b: 148; MLC #93b: 310
143) ML #23b: 151; MLC #93b: 312 **144**) SD II: 349 **145**) SD II: 351
146) SD II: 768 **147**) SD II: 210 **148**) SD II: 435; CE: 117 **149**) DP: 326
150) SD II: 302 **151**) SD I: 225 **152**) SD II: 302 **153**) SD II: 363-4
154) SD II: 444-5 **155**) SD II: 446 **156**) SD I: 251, 292-3, 536-7; DP: 333
157) SD II: 167 **158**) SD I: 535 **159**) SD II: 301
160) SD I: 161-2; ML #14: 83; MLC #66: 176 **161**) SD I: 12
162) SD II: 180-1, DP: 336 **163**) SD I: 237 **164**) SD I: 265 .

INDEX

A) Akasha 5, **Astrology** 13, **Atman** 5, 9 **Auric Envelope** 9

B) Buddhi 5, 9, 20

C) Chhaya 28, 30 **Creationism** 24

D) Darwin 23, 24 **Dhyanis** 8, 20 **Divine Rulers** 35, 42

E) Element 17 **Elementals** 18 **Ever-becoming** 2 **Eye of Siva** 39

F) Fohat 5, 9 **Fossils** 29

G) Genesis 29 **H) Hierarchies** 7

J) Jiva 9

K) Kama 5 **Kama-Manas** 9 **Karma** 4, 20

L) Laggards 25 **Lemuria** 35 **Lha** 11 **Linga-Sharira** 5, 9 **Lipika** 7
Lunar - Pitris 24, 30

M) Macrocosmos 7 **Maha-Manvantara** 5 **Mahat** 9 **Mammals** 33
Manas 5, 9 **Microcosmos** 7 fn **Monad** 5, 6, 20 **Monsters** 29

N) neo-Darwinism 23 **O) Over-Soul** 20

P) Prakriti 9 **Pralaya** 15 **Prana** 5 **Principles** 4, 5

R) Rays 13, 19 **Root-Races** 26, 30, (Ist) 31 (2nd) 32 (3rd) 34 (4th) 40
(5th) 42 (6th) 44 (7th) 44 **Round**: (Ist) 21 (4th) 27 (5th) 45

S) Sacred Planets 12 **Septenary Law** 5 **Sishta** 21 **Siva's Eye** 39
Solar System 7 **Sthula-Sarira** 5

T) Third-Eye 39

U) Unknown-Root 4

W) Watcher 11 **Water-Men** 29

GLOSSARY

Dzyan, Stanzas of: book of real knowledge obtained through contemplation; the oldest book in the world, a manual of Creation in its earlier portions.

Ego: (1) immortal, higher: 6th & 7th principles
(2) personal: 5th Principle
see ML24b, 180; MLC 85b, 259/60

Kama: desire principle

Karma: the Law of Causation, balance. compensation by which every action begets a reaction.

Maha: great, mighty.

Manu: Man par excellence . . . a generic term applied to "creators and fashioners" of each racial type. There are Root, Seed and Chain manus.

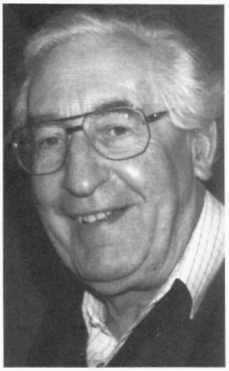
Manvantara: the period presided over by a manu

Maya: the principle of illusion; matter as veiling spirit.

Monad (Monas): the one indivisible Self, the integral sparks from the parent flame or Monad. used also as any unit of consciousness.

Sishta: a highly evolved type of humanity who remains behind on a Globe, while the other Life-waves surge on to the next globe or chain.

HAROLD TARN: BIOGRAPHICAL DATA



Harold Tarn trained as an electrical engineer (high voltage switchgear design). However in his twenties he changed direction and became a teacher of mathematics, retiring as head of the careers department at a prominent grammar school in northern England.

Harold joined The Theosophical Society in 1968 and has been an active member ever since. He has lectured extensively in the United Kingdom and in Europe and North America. Harold Tarn is a Director of the European School of Theosophy and as well a trustee of The Blavatsky Trust. He has served on the governing body of The Theosophical Society for 15 years and previously for a period of ten years was president of the section's Northern Federation.

He specializes in talks covering the following themes: structure and number, cosmology, and theosophical interpretations of major musical compositions.